Chas Lincoln

THE

Teacher's Guide

AND

PARENT'S ASSISTANT.

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QUALIFICATIONS OF AN INSTRUCTER.

A conception of the qualifications which an instructer ought to possess, may be formed by considering the nature of his employment, and the object to be aimed at in a judicious education. It is the business of a teacher to communicate instruction, to cultivate the intellectual and moral faculties of his pupils, and to guide and assist the efforts which they make for their own improvement. It is evident that a man cannot communicate to another, what he does not himself possess. A teacher ought, therefore, to possess a thorough knowledge of the various branches which he professes to teach. But the mere *possession* of knowledge does not enable a man to *communicate* it to others. A *medium* of communication is also necessary. He must know how to clothe his thoughts in *language*. Nor is it enough, that he be able so to express his ideas, as to render them intelligible to one to whose mind they were already familiar. This is comparatively an easy thing. But he must be able to perform the more difficult task, of rendering his language intelligible to minds, which are yet uncultivated, which have hardly learned to think, and which are ignorant, perhaps totally so, of the subject on which he addresses them. To find access to such minds and on such a subject, a phraseology and a structure of sentences must be employed, very different from what would be proper on another occasion. The teacher must also be able to perceive, almost by intuition, whether his question, remark, or explanation is clearly understood by the learner; and if it is not, he must be able to vary his language, and present the same idea in different aspects, until it is correctly and fully apprehended.

In order to find access to the mind of a child, it is necessary first to ascertain what he already knows. His knowledge both of words and of things must be determined; and above all, the

ideas he may have acquired, either correct or erroneous, on the particular subject on which he is now to receive farther instruction.

All this is necessary for the mere *communication of knowledge.* A teacher may, indeed, without this skill and pains, get his pupils to *commit to memory* words, and sentences, and paragraphs; but it will be a mere show of learning; the knowledge thus acquired, is oftentimes scarcely more, than if what is committed had been in a foreign tongue.

But the object of education is not attained by the mere acquisition of knowledge. The various faculties of the mind are to be developed and cultivated. The acquisition of knowledge, when that knowledge is real, & not the mere lumber of the memory, does, indeed, contribute to the developement and culture of the mental faculties; but it makes an important difference, whether the present increase of his pupil's knowledge is the teacher's sole object, or whether he aims also constantly at that intellectual improvement which is a very different thing from the possession of knowledge.

It is obvious, that the proper object of education, is to prepare the individual for respectability and happiness in future years, and for an able and successful discharge of the duties of any station which he may be called to occupy. But this preparation consists not so much in the *quantity of knowledge* which is acquired in early years, as in the *habits of thinking* which are then formed. It consists chiefly in learning how to *investigate*, and *reason*, and *judge*. In a word, it consists in learning *how to think*. 'Teach a person *how* to think, and there is no danger but that he will find out *what* to think,' is a maxim replete with instruction. It is but little, at the most, that can be learned while under the immediate care of an instructer. But let the learner be then put in the *way* of improvement,—let him be made to *set out right*,—let proper intellectual *habits* be formed; and he will become his own teacher, and will be continually increasing in knowledge and wisdom, while life, and health, and reason are prolonged.

To give the best direction to the inquiries, efforts, and habits of the learner, requires much skill,—much knowledge of the human mind. It is a very erroneous, but, we fear, a very common opinion, that almost any person is competent to teach young children. And on this principle, such children are frequently put under the care of teachers, who have, indeed, a knowledge

of the rudiments which they undertake to teach, but who are almost as ignorant of the *Art of Teaching*, as the children themselves. "The very time," says Mr. Gallaudet, in his Plan of a Seminary for the Education of Instructers,—"The very time to have your children under the care of skilful and accomplished teachers, is when they are *beginning to learn*." Even in the first step of a literary career,—in learning the letters of the alphabet,—where the need of skill would, by most persons, be least suspected, much depends on the method of teaching that is adopted. The child may be taught in such a way, that the task shall be difficult and irksome to him, and shall create in him an aversion to his book, which it may not be easy afterwards wholly to eradicate; or he may be taught in a way, which will interest and please him, enable him to become master of the alphabetic characters in one fourth part of the time, and what is of far greater importance, leave on his mind such impressions in regard to the pleasures of learning, and commence the formation of such habits of close attention, accurate discrimination, and clear, distinct conception, as will be of essential service to him in his subsequent studies and in all his future progress.

To the truth of these remarks we hope to afford some illustration in our next number. The best method of *raising* the qualifications of common school-teachers, will also be considered on a future occasion.

ACCOUNT OF THE SYSTEM OF INFANT SCHOOLS.

(Continued from p. 11.)

The following paragraphs are extracted from a work, published in London, and entitled "The System of Infants' Schools, by William Wilson. 2d ed. 1825.

"It is evident, that if it is proposed to educate any number of infant children, assembled together under the same roof, in order to establish a uniform and connected authority over them, some mode must be discovered for arresting and fixing the attention of all. It is equally evident, that whenever this might be requisite, it should be possible to make the instructer himself the object of that attention. He must propose to himself, that the ear of the little multitude should be awake to his own voice, and that he should be able, at any time, to fix their eye upon his person. If he have not the free and ready command of these two senses, his endeavors to instruct his school must be altogether vain. By what means, then, may he secure this most necessary ob-

servation of himself? There are two which lie before him. He may, by a course of harshness and severity, excite their fears; and they will then regard him as an object of terror and dismay. Or he may win their affections to him; and they will then listen to his voice, and observe his person, as those of their kindest friend.

It is altogether unnecessary, I feel, that I should waste the time of the reader in endeavoring to prove, that fear is, under no circumstances, a suitable source of authority in an infant school. Order, however important in itself, is, in such an establishment, chiefly to be desired for its connection with a future good, and must, therefore, by no means be secured to the prejudice of farther instruction. If the infants fear their teacher, they will receive with reluctance, or even dislike, that in which he may propose to give them information; and transferring their repugnance to his authority and their dislike of his person, to the object for which that authority is supported, will early imbibe a distaste for the acquirement of useful knowledge, and a feeling of resistance to all control.

It remains, then, that *the first object of a teacher of an infant school must be, to conciliate to himself the fond attachments of his charge.* He may address himself constantly to one and another, in expressions of kindness and affection. He may sympathise with them in their little troubles. He may soothe their passions, when they begin to rise, by a word of conciliation. He may unite in their amusements, and with them be childlike, without descending to folly.

It will be the object also of the teacher of an infant school, to be himself the EXAMPLE of his little flock; and he will, therefore, in his communications of kindness to his pupils, have this farther end in view. While he endeavors to soothe their minds to peacefulness, he will personally set before them in himself those modes of feeling and of action, which shall awaken their incipient admiration, and afford them a pattern, which, in some future period, they may with pleasure and safety follow. To the success of this attempt, the alacrity of disposition always attendant on that early age, will lend a very effectual aid. The ear of an infant is engaged, and the eye is fixed, the one by the variations of tone, and the other by changes of the human countenance, much sooner, and with far greater effect, than those of the person who is advanced farther into the scene of life, and whose mind is occupied by concerns of highe

moment. Scarcely an intonation of the voice of him who is the object of their affections, will be without its comparative effect. Scarcely an action will escape their notice."

(To be continued.)

ARITHMETIC.

Extracted from the "Boston Monthly Magazine."

Look at the books on common arithmetic, which have long been of undisputed authority in this country—Pike, Webber, Walsh, Dabol, Adams, &c. &c. You will find, it is true, treatises which a mathematician will readily understand. You will find formulas without number for solving all kinds of questions. You will find, perhaps, twenty different *names*, such as Reduction, Practice, Rule of Three Direct, Rule of Three Inverse, &c. &c. —under each of which titles, are RULES, as they are called, the result of algebraic processes, expressed in common language.— These rules it is necessary to apply to all the questions classed as soluble by them respectively. The boy who is to commence the study of numbers, is furnished with one of these "elementary books," and is immediately directed to commit to memory a rule, occupying, perhaps, a page or two, in order that he may be able to solve any questions which are set down as belonging to that rule. A happy beginning truly. The sorry learner attempts to fix in his memory a series of words, whose meaning he knows nothing about, but which, forsooth, he must study, else he cannot do the "*sums*." With much difficulty he succeeds in learning his rule. He repeats it mechanically to his instructer, and then proceeds mechanically to the solution of his examples, or, more properly, to "*getting the answer*." These questions he may solve without much difficulty, as they generally correspond to the rule he has learned, in language and condition, and in fact are invented and adapted particularly to it. Why do you take *this* step? Because the *rule* directs me so to do. This answer embraces the amount of his reasoning. In his progress he must necessarily meet with questions, of which the conditions are not so obvious; questions, which are less referrible to the rule he has learned, and which, of course, he finds extremely difficult to solve. He continues his application for several years, until he can repeat, "*verbatim et literatim*," all the formulas or rules contained in Pike, and solve all the examples given; and he shall then be utterly unable to demonstrate one of them, or shew

wherein its reasonableness consists. Send him out into the world, and involve him in mercantile transactions. In the infinite variety of accounts which the profession embraces, he will meet with many questions which he cannot refer to any of the rules which he has committed to memory, and which, of course, he cannot solve. Besides, he cannot recollect a multitude of unconnected formulas, at which he cannot arrive by any reasoning process, because they have never been explained to him; so that it will be necessary to have his arithmetic constantly near his person, in order, that if he succeed in referring his question to a particular rule, he may turn to the rule, study it, and then proceed according to its directions.

These difficulties and evils attending the learning of arithmetic from the books to which we have alluded, may not occur perhaps, to the extent we have supposed; but from the experience of years in studying and teaching according to the method which they prescribe, we are convinced that they *do* occur, and this too to an extent sufficient to justify their disuse. It is the distinguishing characteristic of the mental faculty of man, that he can deduce conclusions from conditions given—that, certain premises acknowledged, he can perceive what consequences necessarily follow from the nature of things. But this power is not called into exercise in the study of arithmetic on the old system. Strange as it may appear, mathematics, whose very essence consists in a chain of demonstrative reasoning, can be cultivated without the exercise of the reasoning faculty. That this is true, we shall more particularly show hereafter.

Turn we now to a mode of teaching by INDUCTION, lately introduced into this country. The plan, we believe, was suggested by Pestalozzi, of Italy, where it has been adopted with success. In pursuance of the principles of this system, a boy may commence the study of numbers as soon as he is old enough to understand that two and one make three. Questions are proposed, simple, it is true, or they would not be adapted to his capacity; but questions which involve the exercise of his own judgment. He is not directed to learn a *rule*, but to draw inferences from known data. He is left entirely to himself to discover by the solution of a series of questions, that particular results will naturally and necessarily flow from certain known truths. He is thus led on imperceptibly in deducing conclusions, until he is become so familiar with the process by which he arrives at them, that he can assert with certainty, such and such things being giv-

en, such and such results will invariably be obtained; or, in other words, he generalizes this process, and forms it into a rule—a rule such as he is directed by the old system to commit to memory in the outset. It is of little consequence to recollect this rule thus generalized; or rather the learner can hardly forget it; for the process, which led to it, is suggested by nature, and will, for that reason, ever be familiar to him. But suppose he should forget it altogether; as he has been accustomed to exercise his own reasoning powers in discovering what consequences naturally follow from certain given conditions, it will be perfectly easy and natural, at any time to institute a process which shall lead him to a legitimate conclusion.

It is almost unnecessary to mention, that the honor of having introduced this system of instruction in arithmetic, is due to Warren Colburn, with whose mathematical talents and researches the public are so well acquainted. His system has been introduced into some of our public schools; and if the proficiency of the boys taught according to its directions, is any evidence of its merits, we cannot but express our surprise that it has not been introduced into all of them. Colburn's First Lessons and Sequel constitute a perfect system of elementary arithmetic, to such an extent, that it may be safely asserted that a boy who is well acquainted with them, without having studied any other book on the subject, is practically master of all the questions he can meet with in the compting room, and infinitely better qualified to enter upon a mercantile profession, than if he could repeat, without error, every rule in Pike, Dabol, Walsh, &c. For satisfactory proof of this, we need only refer to those merchants who have had under their care the boys in general, who have been taught on this system at the high school.

"The Single Rule of Three," say common arithmetics, "consists of three given numbers, by which a fourth is to be found, which shall have the same ratio to one of the given numbers, that there is between the other two. General rule—Write the number which is of the same name or kind with the answer required, for the second term. Then consider whether the answer must be greater or less than the second term; if greater, write the greater of the remaining two terms on the right for the third term, and the other on the left for the first term; but if less, write the less of the two remaining terms on the right for the third term, and the other on the left for the first term. Multiply the second and third terms together, and divide the product by the first, the quo-

ient is the answer required. The method of proof is by invert-ng the question." Suppose the boy succeeds in writing down he terms in the required order, what satisfaction is it to him o know that the product of two of the numbers given, divided by he other, will give the answer? Besides, *we speak from personal xperience*, the boy will endeavor to ascertain, *by trial*, which two of the three numbers must be multiplied together and their pro-luct divided by the other. He tries them all, and of course ucceeds in obtaining the answer given; but take away the an-wer, and we venture to say that in nine cases of ten, in prob-ems moderately difficult, he would be totally unable to decide which of the two to multiply together. To give an example—f 5 yards of cloth cost 17 dollars, what will 11 yards cost at the ame rate? This is very easy, says the learner—5 : 17 ::11: x—17 nultiplied by 11, and the product divided by 5, gives $37\frac{2}{5}$, the nswer given. He perceives that he has obtained the required esult, and is satisfied; effaces his work and goes on. In order hat he may comprehend this solution, you must give him a geo-metrical demonstration of the whole doctrine of proportions; make him understand why the first term is to the second as the third is o the fourth, and why the product of the extremes is equal to he product of the means, and the product of the means, divided by one extreme, is equal to the other extreme. But even sup-posing that he understands your demonstration, suppose him to perceive the legitimacy of your conclusion, he shall be as igno-rant as he was before, as to all practical purposes, of the reason why 17 dollars, multiplied by 11 yards, and their product divi-ded by 5 yards, will give the price of 11 yards. Propose the same example to one who has studied Colburn, and who has nev-er even *heard* of the Rule of Three, nor learned any *rule* for sol-ving problems belonging to it. He will reason thus—If 5 yards cost 17 dollars, 1 yard will cost one fifth of 17 dollars, viz. $3\frac{2}{5}$; now if 1 yard cost $3\frac{2}{5}$ dollars, 11 yards will cost 11 times as much, or $37\frac{2}{5}$. This reasoning the veriest child will compre-hend. Here, then, in two lines, we have the secret of the Rule of Three,—a rule, which, on account of its obscurity and difficul-ty of application, one is almost ready to believe was invented on-ly to perplex. In truth, it should be discarded altogether; it is acknowledged to be worse than useless in France, which is de-cidedly in advance of every other nation in the science of math-ematics.

Perhaps the superiority of the new system is more palpably

shown with respect to this Rule of Three, than it could be with respect to any other; but it is not less evident, upon examination, with respect to most others. Observe the rule for the multiplication of Vulgar Fractions. In the old books, the learner begins by committing the following formula—"Multiply the numerators together for a new numerator, and the denominators for a new denominator." Multiply $\frac{2}{5}$ by $\frac{2}{3}$, according to the above formula, we obtain $\frac{6}{15}$. The learner knows this to be correct, because it is the answer given in his text book, and because he has followed the directions of his rule; but he cannot assign a reason for its being so. Look at Mr. Colburn's reasoning. Multiply $\frac{2}{5}$ by $\frac{1}{3}$, or take $\frac{1}{3}$ of $\frac{2}{5}$—one third of one fifth is five times less than one third of a whole one, or $\frac{1}{3}$ of $\frac{1}{5}$ is equal to $\frac{1}{15}$ of a whole one---$\frac{1}{3}$ of $\frac{2}{5}$ is three times as much, or $\frac{2}{15}$—and $\frac{2}{3}$ of $\frac{2}{5}$ is twice as much as $\frac{1}{3}$ of the same, or $\frac{6}{15}$. The learner here arrives at the same result and can demonstrate every step of the process.

We are not contending that there is no necessity for general rules or formulas in mathematics; on the contrary, mathematics could be no science without them. But we contend that these formulas should not be given to the boy at the commencement of his studies. He should begin with particular examples, and should follow, in solving them, the course which nature and common sense point out to him. He will soon perceive that he is always led to certain unavoidable results; and perceiving this, he can form a general rule and demonstrate its truth.

EDUCATION.

Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings you express; these will educate him;—the society you live in will educate him; your domestics will educate him; above all, your rank and situation in life, your house, your table, your pleasure-grounds, your hounds and your stables will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. You speak of *beginning* the education of your son. The moment he was able to form an idea, his education was already begun; the education of *circumstances*—insensible education—which, like insensible perspiration, is of more constant and powerful effect, and of infinitely more consequence to the habit, than

that which is direct and apparent. This education goes on at every instant of time; it goes on like time; you can neither stop it nor turn its course. What these have a tendency to make your child, that he will be.

There is nothing which has so little share in education as direct precept. To be convinced of this we need only reflect that there is no one point we labor more to establish with children, than that of their speaking the truth; and there is not any in which we succeed worse. And why? Because children readily see we have an interest in it. Their speaking truth is used by us as an engine of government—"Tell me, my dear child, when you have broken any thing, and I will not be angry with you."—"Thank you for nothing," says the child; "if I prevent you from finding it out, I am sure you will not be angry;" and nine times out of ten he can prevent it. He knows that, in the common intercourses of life you tell a thousand falsehoods.

I do not mean to assert that sentiments inculcated in education have no influence;—they have much; though not the most; but it is the sentiments we let drop occasionally, the conversation they overhear when playing unnoticed in a corner of the room, which has an effect upon children; and not what is addressed directly to them in the tone of exhortation. If you would know precisely the effect these set discourses have upon your child, be pleased to reflect upon that which a discourse from the pulpit, which you have reason to think merely professional, has upon you. Children have almost an intuitive discernment between the maxims you bring forward for their use, and those by which you direct your own conduct. Be as cunning as you will, they are always more cunning than you. Every child knows whom his father and mother love and see with pleasure, and whom they dislike; for whom they think themselves obliged to set out their best plate and china; whom they think it an honor to visit, and upon whom they confer honor by admitting them to their company. "Respect nothing so much as virtue," says Eugenio to his son; "virtue and talents are the only grounds of distinction." The child presently has occasion to inquire why his father pulls off his hat to some people and not to others; he is told that outward respect must be proportioned to different stations in life. This is a little difficult of comprehension; however, by dint of explanation, he gets over it tolerably well. But he sees his father's house in the bustle and hurry of preparation; common business laid aside, every

body in movement, an unusual anxiety to please and to shine. Nobody is at leisure to receive his caresses or attend to his questions; his lessons are interrupted, his hours deranged. At length a guest arrives; it is my Lord ——, whom he has heard you speak of twenty times as one of the most worthless characters upon earth. Your child, Eugenio, has received a lesson of education. Resume, if you will, your systems of morality on the morrow, you will in vain attempt to eradicate it.—"You expect company, mamma, must I be dressed to-day?" "No, it is only good Mrs. such-a-one." Your child has received a lesson of education, one which he well understands, and will long remember.—*Mrs. Barbauld.*

MATERNAL INSTRUCTION.

That man is happy, who is taught from the cradle nothing which he must unlearn when he comes to riper years. The baby nonsense of the cradle often enters into the character of the man; but when so good and wise a being as a well educated mother, presides over the incipient stages of infant thought, the child is far on, in the high road of knowledge and wisdom. It may be true, that there have been men who have overcome a bad infant education; but they have been few: this was the historic meaning of the fable of Hercules strangling the Python in the cradle. The tales of the nursery prated by affectionate ignorance, are the worst of serpents: they reach the heart and the brain in the lullaby; and leave their poison forever. To overcome these evils is worthy of an apotheosis. The minstrels of every age have sung the powers, the charms, and the character of woman; but it is only the moral and Christian philosopher who places her a divinity in the nursery.—*Salem Observer.*

INTELLIGENCE.

AMERICAN SUNDAY SCHOOL UNION.

From the Second Annual Report of the American Sunday School Union, it appears that there are in connection with the society 400 auxiliaries, 2131 schools, 19,298 teachers, and 135,074 scholars. The increase of Sabbath scholars in connection with the society, during the year, is 42,377. It is estimated that there are 180,000 Sabbath scholars in the United States, and 1,080,000 in the world.

The following paragraphs extracted from the Report, are recommended to the attention of all who may be concerned in organising or conducting Sabbath schools; and there is a propriety in presenting them to our readers at the present time, when several religious journals are urging, from week to week, the importance of Sabbath school instruction, and recommending the continuance of these schools during the winter season.

"We are happy in being able to report, that there have been, both in this country and Great Britain, manifest *improvements* in the mode of conducting Sabbath schools. One of these, in which your managers cannot refrain from expressing their most hearty concurrence, is the limitation of scripture lessons, and the allotment of the same lesson to the class or classes which may be engaged in the study of the holy scriptures. Though your board are pleased with the *diligence* which is exhibited in committing many passages of the word of God to memory, they cannot refrain from saying, that they consider the number of verses recited no unequivocal evidence of the advancement of your scholars in divine knowledge. The words which are learned today, may be forgotten tomorrow; but what is clearly understood and forcibly felt, may remain to enlighten the mind and purify the heart forever. Your board would therefore recommend to their teachers, and they would urge it as a matter of first importance, that they discourage, as far as they can safely do so, the reciting of scripture lessons by rote, merely for the sake of repeating a great number of verses; & that they endeavor to make their scholars understand and apply to themselves the truths of revelation. In this endeavor, it is in the power of your clerical brethren to render you much assistance by explaining to the teachers, in Bible classes or otherwise during the week, the lesson to be recited on the succeeding sabbath.

Another improvement, the good effects of which are too obvious to be overlooked, is the establishment of *juvenile libraries* in connection with sabbath schools. In some schools, the privilege of using the library is the only reward of merit, and the forfeiture of that privilege the only punishment inflicted. But the benefit of the library is by no means confined to the scholars. By it a taste for reading is created in the older inhabitants of a neighborhood, and religious knowledge, communicated in the most instructing way, finds an entrance into families, to which it could gain access by no other means."

SABBATH SCHOOL IN EXETER, N. H.

In the Boston Recorder & Telegraph is published an account of the operations of this school for the past season ; from which we make the following extract :

" A few weeks after this school opened in the spring, the superintendent, who has long and faithfully discharged the duties of that office, applied to the writer of this article, with a complaint that he could not obtain the proper number of scholars, and a request that the subject might be publicly discussed in the desk. He was answered that those delinquent parents and children whose hearts and consciences he would wish to awaken, would not be reached by addresses from the pulpit, as they were chiefly of that class who totally neglect public worship.— It was also added that a more direct, and consequently a more successful method for filling up the school, might probably be devised. On the following Sabbath I went into the school, gathered the scholars around me, and after being enabled to fasten their attention by a familiar address, I requested them to unite their exertions in assisting to increase the school. The means which they must employ to accomplish the object, were minutely pointed out and illustrated. They were urged to engage in the work by every motive which the occasion suggested. A ' reward book,' and a printed certificate, signed by the superintendents, stating the number of scholars added to the school by their influence, were promised to every child whose exertions should prove successful. On the next Sabbath, *forty-six* new scholars were introduced by the children themselves.— On the second succeeding Sabbath, *fifty-six* more were presented, and recorded on the catalogue of the school. In this way, the number of regular scholars was rapidly raised from about *one hundred and twenty*, to not less than *two hundred and seventy* ; and with the exception of a few occasionally collected by the teachers, this increase was effected entirely by the instrumentality of young children. Beside those abovementioned, every thing like ' rewards' was discarded.

" The greatest possible degree of system in the management of the school, has been maintained. The assignment of regular lessons has been preferred to the custom, still prevalent in many places, of allowing the classes to recite, in an imperfect, unprofitable style, such portions of scripture and such hymns, as might suit their own taste and convenience.

" The teachers have met as often as once in two weeks, for

the purpose of being seriously addressed on the subject of their responsibility. These meetings we have invariably found solemn and interesting. Private meetings have also been held by the teachers, to supplicate a blessing on the school and all its interests. In addition to this, the teachers have, when convenient, met their respective classes on week-days, for the purpose of prayer and religious conversation."

MR. OWEN'S SCHOOL AT NEW-HARMONY, (INDIANA.)

Whatever we may think of Mr. Owen and his establishment in other respects, we are much pleased with his arrangements in regard to education. The following article is copied from the American Journal.

"There are 400 children belonging to the society, besides those of strangers from various parts of the Union. The number, when all are organised, will be sufficient to occupy three large buildings. Of these, one will be that known among the Harmonians by the name of the steeple house. Its dimensions are 60 feet by 40, height two stories. The upper part will serve for upwards of a hundred boys to sleep; the lower part is divided into workshops—shoemakers, tailors, carpenters, tinmen, stocking weavers, &c.—at which the boys all learn to work part of their time as a recreation from more studious pursuits, besides being occasionally employed in the fields and gardens, all of which are cultivated on the most improved principles of agriculture. All these exercises are substituted for the *gymnastics* of the old schools, and are equally strengthening for the body, and may be made the means of training them [it?] to activity and energy so useful in the common occupations of life. The boys already can make their own shoes, clothes, &c.; and, in a short time, may be able to furnish these articles to the whole community. At the same time, they learn intellectual arithmetic, geography, mathematics, &c.; for trades are used instead of play, and as an amusement when the boys are tired of mental labor. One hundred and fifty girls of all ages are taught the same as the boys; that is, drawing, music, arithmetic, mathematics, natural philosophy, a little chemistry, &c. The older girls are divided into classes. One class takes, by turns, the cooking, another the washing, a third keeping the house in order, and a fourth the manufacturing of cotton wool; for there are no servants in the society: all work, never working long at the same time, no class occupied above half of a day at the same

work; which makes it easy and not fatiguing. Children have hitherto been unjustly treated; their time being made a burden to them, for want of occupation agreeable to their inclination and faculties; for when properly managed, instead of being a burden, they might be made a help to all connected with them."

ACADEMY OF EDUCATION IN FRANCE.

In France, the training of instructers has been considered as having so essential a connection with the progress of education, as to have engaged a considerable number of the most enlightened and philanthropic gentlemen of the capital to form a society for the express purpose of advancing the art of teaching.

The Boston Patriot states, "that the late editor (Mr. Carter) of the U. S. Literary Gazette, contemplates the establishment of a seminary for the instruction of persons who intend to become teachers of youth. Such a seminary would be of practical utility, and we have confidence in the ability of Mr. Carter to superintend it."

COLLEGE IN PHILADELPHIA.

It is in contemplation to establish a College in Philadelphia, "where English literature, the sciences, and the liberal arts, shall be fully taught, unconnected with the Greek and Latin, and for admission into which there shall be no prerequisite of having studied these languages."

INFANT SCHOOL.—PHILADELPHIA.

At the Children's Asylum, in Southwark, a hundred children of the poor house have been taught according to the plans used in infant schools in England, and their proficiency is very striking.

INFANT SCHOOL SOCIETY.—BELFAST, (MAINE.)

A society has recently been formed in Belfast, the object of which is, "to establish and constantly maintain a school on the Monitorial System of instruction for children, principally between the ages of three and seven years." The society propose "to furnish instruction gratis to all children whose parents are unable to pay tuition." The following is one of the "Rules established by the Standing Committee, Oct. 23, 1826."

"A place shall be provided for the hats, bonnets, and coats, for each child separately; and the teacher will not lose sight of the benefit that may result from being early taught to have 'a place

for every thing, and every thing in its place; a time for every thing, and to do every thing in its proper time.' That the children may be practically taught, the teacher is forbidden to do for her pupils that which they can do for themselves."

MONITORIAL SCHOOLS.

A Monitorial School was instituted in Wiscasset, (Me.) in August last, and one in Gardiner, (Me.) in October. The former was opened with 100 scholars,—50 males and 50 females.

NOTICES

IN THE DEPARTMENT OF EDUCATION.

The Franklin Primer, or Lessons in Spelling and Reading, adapted to the understanding of children; composed and published by a Committee, appointed for the purpose by the School Convention of Franklin county, May 23, 1826. Greenfield, Mass. 18mo. pp. 36.

Amidst the indications of approaching legislative measures for elevating the standard of instruction in common schools, it is gratifying to observe the spirit of improvement at work in narrower spheres, and a county convention of school committees taking the business of practical reformation into their own hands. This result is the more pleasing that it is in the instance under notice peculiarly successful. The method adopted in the Franklin Primer is simple and natural. We have here no useless columns of rare and hard words, which the scholar will hardly meet again in the course of a life time's reading. The book is arranged in lessons so as to present an analysis of every portion of reading exercise: this analysis consists of all the words in a lesson placed over it in columns for spelling.—We would not leave this highly meritorious production, without adverting to its excellent adaptation to the minds of very young children. *All* the reading lessons are simple, easy, intelligible, and natural in their style; and they will prepare the little learner to read with an unassuming and lively manner, in works of a higher order.—*Amer. Jour. of Ed.*

In a subsequent notice of a 'Spelling Book,' the editor of the Journal has the following remarks; "For our own part, we confess we have no great partiality to spelling books, and think very favorably of the more recent plan of using only a primer and then an easy reading book of a simple and intelligible character; the little scholar making his own spelling book by spelling every lesson he reads; and taking his pronouncing lessons from the dictionary. Under the management of a careful teacher, this will be found a much more efficacious course, than endless drilling on the dull unmeaning columns of a spelling book.'

Outlines of Modern Geography, on a new plan, carefully adapted to youth, with numerous engravings of cities, manners, costumes, and curiosities; accompanied by an Atlas. By Rev. C. A. Goodrich. Price 75 cents for the Geography and colored Atlas.

We have not yet had opportunity to examine either this work, or the two small geographies mentioned in our first number; but we are induced to notice them from a conviction, that it would be more conducive to improvement, as well as more economical, to use *smaller* books in teaching children, than is now customary in most of our schools.

☞The favorable reception which the first No. of the TEACHER'S GUIDE has met, and the language of approbation and encouragement which has reached us from various quarters, induce us to issue a second number, although the state of the subscription list is not yet such as to sustain the expenses of the publication. Should there be that increase of patronage which we anticipate, the third number will appear on the 1st of January; after which, the publication will be semi-monthly, as was originally proposed. Subscribers' names may be sent to ARTHUR SHIRLEY, *Portland, Me.* or to J. L. PARKHURST, *Wiscasset, Me.*

CONDITIONS.—*One Dollar* a year, to be paid within the year: if delayed beyond that time, $1,50. To those who procure subscribers and pay in advance, *every sixth copy gratis.*

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